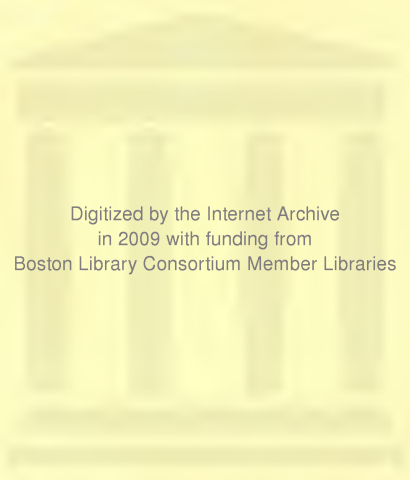


SOUTH AMERICA

A MISSION FIELD



THOMAS B. NEELY



Digitized by the Internet Archive
in 2009 with funding from
Boston Library Consortium Member Libraries



SOUTH AMERICA

A MISSION FIELD

By

BISHOP THOMAS BENJAMIN NEELY



CINCINNATI: JENNINGS AND GRAHAM
NEW YORK: EATON AND MAINS

61488

Kate Cushman

COPYRIGHT, 1906, BY
JENNINGS AND GRAHAM.

Published in Se. America

BV
2851
N4
1906

TO
THE SUNDAY-SCHOOL TEACHER
OF
MY BOYHOOD DAYS
AND
MY LONG-TIME FRIEND,
MR. EDWARD PERRY,
OF
PHILADELPHIA,
THIS BOOK
IS
Dedicated.

PREFACE



THIS little book treats of a subject of immediate and great importance—namely, South America, and, particularly, South America as a field for Christian Missions.

The restricted limits placed upon us have compelled great condensation and have prevented the mention of various missionary workers whose services should not be forgotten, and have also necessitated the omission of various details we desired and hoped to embody in this production.

We trust, however, that this concentrated study of the theme will be sufficient to give something more than a mere bird's-eye view of the field, and will create or strengthen interest in that great southland and in evangelical movements therein.

THOMAS B. NEELY.

BUENOS AIRES, ARGENTINA,
June 12, 1906.

CONTENTS



CHAPTER	PAGE
I. SOUTH AMERICA, - - -	9
II. THE PEOPLE OF SOUTH AMERICA,	18
III. THE RELIGION OF SOUTH AMERICA, - - - - -	31
IV. WHAT ROMANISM HAS DONE FOR SOUTH AMERICA, - -	39
V. SOUTH AMERICA AS A MISSION FIELD, - - - - -	51
VI. PROTESTANT MISSIONS IN SOUTH AMERICA, - - - -	62
VII. THE RESULTS, - - - -	73
VIII. PRESENT NEEDS, - - -	90
IX. WHOSE SPECIAL DUTY, - -	98

South America

A Mission Field



CHAPTER I.

SOUTH AMERICA.

SOUTH AMERICA is not a country, but a vast continent containing many countries. It contains eleven nations, all of which are republics, and, besides, has three Guianas which belong to Great Britain, France, and Holland. Yet many persons persist in calling it a country, and refer to it as they would to Scotland or to Spain.

Few realize the immense size of this southern continent, and yet it is almost as large as North America. North America has 7,100,000 square miles, while South America has 6,880,000 square miles, but the latter is quite as large for practical pur-

poses, because it has no land in frigid latitudes.

The extent of particular countries in South America is usually surprising, even to intelligent world-students. A few instances will show the basis of their surprise.

Thus Perú is nearly equal in area to all the United States, lying west of the Rocky Mountains; Argentina contains over 1,200,000 square miles, and is nearly as large as twenty-nine Pennsylvanias or twenty-eight New Yorks, or twenty times the area of New England; while Brazil is larger than the entire United States of America from the Great Lakes to the Gulf of Mexico, and from the Atlantic to the Pacific Ocean.

Argentina, Uruguay, and Paraguay, taken together, are equal to all the United States between the Alleghany Mountains and the Rocky Mountain Range.

Chili is as long as about the distance from Portland, Maine, to San Francisco, or clear across the United States, and even the young Republic of Panama, which is regarded as exceedingly small, is just about as large as two Switzerlands.

Nature has made nearly everything in South America on a grand scale.

It has one of the most marvelous mountain systems in the world. Roughly speaking, the Andes are about 4,400 miles in length. In the north this mountain system divides into three chains. Then running to the south, it becomes two ranges, the eastern range being called Los Andes—The Andes—while the western chain is known by the general name, Las Cordilleras—The Cordilleras. About half way down the Argentine line, the eastern range disappears, and the single chain remaining is called La Cordillera de los Andes—The Cordillera of the Andes, or the plural form Las Cordilleras—The Cordilleras, being used, and also the singular form, The Cordillera.

A considerable number of the mountain peaks in the Andes are volcanic cones, some of which are active volcanoes. Aconcagua, one of these peaks in Argentina, rises to a height of between twenty-three thousand and twenty-four thousand feet.*

In the eastern section of South America, particularly in Eastern Brazil, there are lower mountain ranges.

* The calculations vary from 23,100 to 23,910 feet.

Between the Andes in the west and these lower ranges in the east, there is a vast plain, or stretch of lowland, extending from north to south the entire length of the continent.

Beginning in the eastern part of Venezuela are the Llanos. Further south are the Campos of Brazil and Eastern Bolivia. Still farther south are the Pampas of Argentina.

The pampas greatly resemble the prairies of Illinois, though they are not so well watered. The pampas generally have few trees, the llanos have some trees, but the selvas of the Amazon are great woodlands covering a vast stretch of country almost equal to the entire United States east of the Rocky Mountains. There are also other densely wooded regions like the Matto Grosso, in Central Brazil, and the Chaco, in Paraguay and Northern Argentina.

Nearly all the great rivers of South America rise in the snowy heights of the Andes, and flow through these vast lowlands into the Atlantic Ocean.

In the north the chief river is the Orinoco. Its direct length is 1,450 miles, and,

taking in its tributaries, its navigable waters measure at least 4,300 miles, and its volume of water is surpassed by only three rivers in the whole Western Hemisphere—namely, the Amazon, La Plata, and the Mississippi.

The Amazon, or the Rio de las Amazonas—the River of the Amazons—rises in the Cordilleras, not more than sixty miles from the Pacific, and flows nearly four thousand miles to the Atlantic. It is navigable nearly to the base of the Andes, and, in 1899, the United States gunboat *Wilmington* sailed from the mouth of the Amazon up to Iquitos, in Perú, a distance of nearly 2,400 miles.

The Amazon system has at least 27,000 miles of navigable waters, and some say almost double that amount. The system drains 2,722,000 square miles, as against 1,767,000 square miles of the Mississippi-Missouri system, giving nearly a million square miles in favor of the Amazon, while its maximum discharge is more than two and a half times that of the great Mississippi.

The Rio de la Plata system comes next to that of the Amazon. Sebastian Cabot,

who sailed far up these waters, gave the name Rio de la Plata, or Silver River, to a great stretch of water, but now the name is limited to something more than two hundred miles of water flowing between Argentina and Uruguay. At its mouth it is 175 miles wide, at Montevideo it is sixty-two miles wide, and from Buenos Aires to Montevideo, across the river, is about 125 miles.

At the upper part, where the name La Plata now begins, is the junction of the Uruguay, coming from the northeast and the Paraná, coming from the north, while, far to the north, the River Paraguay empties into the Paraná.

Some steamers sail up the Rio de la Plata, the Paraná, and the Paraguay to Cuyabá, in the heart of Southwestern Brazil, a distance of 2,360 miles above the city of Buenos Aires. That gives an idea of this immense water-course.

The mean discharge of the Mississippi at New Orleans is 675,000 cubic feet per second, while the mean discharge of the Rio de la Plata is 953,000 cubic feet, which is an immensely greater volume of water.

These great river systems make the interior of the continent very accessible, so that steamers may penetrate not only to the heart of the continent, but almost from ocean to ocean, or close to its western mountain wall.

In South America there are many climates—the tropical, subtropical, and temperate, with a little frigid weather at the extreme southern tip. There are the hot countries, but even in many tropical regions the temperature is greatly modified by ocean winds or by elevations of the land. Thus Quito, almost directly under the equator, has a very temperate climate.

By nature South America is rich and varied beyond expression. Its mineral wealth is too great for computation. It may be said that gold is found in every country of South America. Silver is abundant in the western countries. For centuries Perú and Bolivia have been celebrated for their precious metals. From the silver mines of Potosí alone it is calculated that over \$1,500,000,000 worth of this precious metal has been taken, and yet Bolivia is still so rich in the precious metals that it has been

spoken of as a table of silver with legs of gold.

Iron, copper, lead, and other metals are found in various countries. Coal is abundant in Chili, and is found in other parts of the continent. Petroleum is found in Perú, while the deserts of Chili, which were supposed to be worthless, contain nitrates more valuable than any or all the precious metals that country is supposed to contain.

The fertility of the soil in various sections of the continent is inexpressibly great. Scarcely any other part of the world can compare with South America in the extent, vigor, and variety of its forests. The india-rubber trees are sources of great wealth. So are the cocoa and the coffee trees. South America has furnished food plants for many other portions of the earth, and produces such a variety that the number can hardly be computed. It is raising cotton, sugar-cane, and great quantities of maize and wheat. Argentina, for example, is becoming one of the greatest wheat-producing countries in the world, and Chili, long years ago, sent wheat to California.

The immense herds of cattle and flocks

of sheep in Argentina, Uruguay, and other countries in this continent, count largely in the world's commerce.

These are merely hints as to the natural wealth and the possibilities of South America, but they are sufficient to show that South America is destined to have a great development.

Already a rapid development is in progress. Much yet is faulty among the people, and there are many defective conditions, but marked improvement is going on, both of a material and a political character. The world is coming into closer touch with South America, and it is becoming more and more attractive and accessible to the people of Europe and the other Americas. South America will have a great future.

CHAPTER II.

THE PEOPLE OF SOUTH AMERICA.

CHRISTOPHER COLUMBUS, or Cristobal Colon, as the Spanish call him, was the first of the navigators of the fifteenth century to discover the continent now called South America. This, however, he did not discover until his third voyage across the western ocean.

On the first day of August, 1498, he discovered and named La Isla de Trinidad, the island of Trinidad, so called in honor of the Trinity. Sailing around the island, he found himself in fresh water, which we now know was the mouth of the Orinoco, and soon he caught a glimpse of the mainland.

In 1499 Alonzo de Ojeda, Amerigo Vespúcci and Juan de la Cosa made the first survey of the northern coast lands of the continent. A few years later Amerigo Vespúcci made a southern voyage along the

east coast for thousands of miles, and demonstrated that this western land was not an island or a series of islands, but a great continent. In 1504 he published an account of his voyages, and his pamphlet, falling into the hands of a German professor, made such an impression on this man of science, that when, in 1507, he printed his Latin "Introduction to Geography," he said in this publication: "The fourth part of the world having been discovered by Amerigo or Americus, we may call Amerigeé or America," and so the Western Hemisphere, instead of being called Columbia, has been known as America.

When Vasco Núñez de Balboa, in 1513, demonstrated that the land west of Darien was an Isthmus, and for the first time saw the South Sea, and Hernando de Magallanes, in 1520, went through the strait at the southern end of the continent and discovered the great western ocean, which he called the Pacific, and it was found that Balboa's South Sea and Magallane's Pacific Ocean were the same, it was clearly understood that, not old Asia, but a new world had been discovered.

Columbus supposed, however, and continued to the end of his life, to believe that the western lands discovered were eastern sections of India. Hence he and the Spanish adventurers who followed him, called the people they found in these countries *Indios*, or, as English-speaking people say, *Indians*.

The several tribes of *Indios* or *Indians* were found to have strong resemblances and yet marked variations. They differed in degrees of barbarism and in grades of civilization. Some of them were cannibals, while others had attained and maintained some degree of order and comfort akin to civilization, and a few nations, like the *Incas*, had what is claimed to have been a high degree of civilization. These were the *aborigines*.

The conquest of South America, at the close of the fifteenth and in the early part of the sixteenth centuries, forms one of the most brilliant, but at the same time one of the bloodiest, pages of history.

The Spanish conquerors, or *conquistadores*, as they are called, were characterized by bravery, lack of principle, and extreme

cruelty. Pizarro, the conqueror of Perú, was daring, but deceitful. His bravery is seen in his penetration of an unknown country with a mere handful of men, while his deceitfulness and cruelty are illustrated in the unprincipled advantage he took of the trustful Inca, Atahualpa, whom he deceived and mercilessly murdered. He was a sample of the Spanish adventurers who destroyed multitudes of innocent Indians and reduced others to most brutal slavery.

With the coming of the Spaniards and the Portuguese, there began a new race.

Most of the early Spanish and Portuguese adventurers were in the new country without wives or families, and in a little time they made wives of the Indian women. The result was a mixed race of Spanish and Indian, or Portuguese and Indian, and this mixed race rapidly increased and became more influential than the pure Indian, and much more numerous than the people of pure Spanish or Portuguese blood.

Then, to mitigate the condition of the aborigines and to save the Indians from extreme suffering and extinction through the cruel form of slavery to which they had

been subjected by the conquerors, Negroes were imported from Africa and reduced to slavery.

This was brought about chiefly by the priest, Las Casas, who had a sort of half-hearted, but inconsistent, humanity. He desired to ameliorate the condition of the oppressed Indian whom he pitied, but he would relieve the Indian by putting the Negro under the same oppression. His action was not a square recognition of the wrong of human slavery, but an effort to take the shackles from one to put them on the other.

The introduction of the Negro had another effect besides that of merely relieving the Indians from harsh slavery, for the coming of the Negro resulted in a still greater mixture of races.

The Spaniard and the Portuguese blended with the Indian, the Indian blended with the Negro, the offspring of Spanish or Portuguese with the Indian blended with the offspring of the Indian and the Negro, and the Spanish or the Portuguese intermarried with any or all of these blends, and thus made a very mixed population, as all these blends mixed with each other, making a

people neither Spanish nor Portuguese, and neither Indian nor Negro, and yet having characteristics of all.

Altogether, the mass of people in many parts of South America are a peculiar blend and practically a new race, and this may be said without any reference to the coolies from India and China, who may be found particularly in the British possessions.

Negroes and the strongly mixed races are very numerous in Northern Brazil, and are conspicuous also in Perú as well as in other countries in the northern and warmer parts of the continent. Travelers also notice in Perú persons with Chinese features. This Chinese type is a result of the introduction of many Chinese coolies or slaves who were brought to that country two generations or more ago.

South of the tropical belt there are also distinct and numerous signs of mixed blood, though the mixture, probably, has not as many elements or the same proportions.

Doubtless pure-blooded Spaniards and pure-blooded Portuguese may be found in many parts, as also others of pure European stock, but everywhere it is very evident that

the European did not exterminate the Indian.

The Spanish conquistador killed the Indians right and left, without compunctions of conscience, but in the course of the centuries the Indian has conquered the Spaniard. Indian blood has done what the Indian braves could not do, and almost everywhere it is the Indian who looks at you, even when he speaks the Spanish tongue and bears a Spanish name. He may be called a Spaniard, but in his very blood he is held, and will be forever, by an Indian bond.

The pure Indians still are very numerous, and the Indian type is very prominent even where the Spaniards and the Portuguese have held sway. Thus in Perú, where the early Spanish adventurers and their successors had every advantage and crushed the spirit of the people when they did not their lives by the most exhausting slavery, the Indian and the Indian type are remarkably strong.

It has been estimated, indeed, that fifty-seven per cent of the present population of Perú is composed of descendants of the old Inca race. A traveler would say that sev-

enty-five per cent, or a greater percentage, is either pure or mixed Indian.

The pure Spaniard is in a small minority of the general population of South America, and the Portuguese make a smaller percentage. Señor F. de Castello says: "My estimate is that barely one-third of the South Americans have Spanish blood in their veins, and that not more than one-half can be said to have Spanish as their mother tongue."

Originally Indian, South America still is largely Indian, either pure or mixed.

The people of South America are usually spoken of as a Latin people, but when we think of the various blends of Indian and Negro blood, and the small percentage of pure Spanish and Portuguese blood, a question may be raised as to the accuracy and propriety of calling the inhabitants of South America a distinctively Latin people.

So the civilization of South America is spoken of as a Latin civilization. In a sense this may be permitted to stand, because the Spanish and Portuguese have dominated; but, in view of present facts as to population and the influences which history shows have

been at work, even the claim of a Latin civilization may need considerable modification.

As a matter of fact, the ideas as to government and civilization which the South American people have professed to follow for nearly a century, are not the old Spanish or the old Portuguese, but those which have come from the United States of America. The political ideas by which they profess to be swayed are those which have had their birth and development in the United States, and, even if it prove to be true that these ideas still are largely ideals, nevertheless they indicate Anglo-Saxon aspirations, and there are evidences that they are working their way.

About half a century ago there was in South America a great reaction from mediæval Latin ideas. The despotic domination of Spain had become unbearable. It was crushing, not only to the Indians, but also to those who had Spanish blood in their veins, whether pure Spaniards or their mixed descendants.

Encouraged by the success of the English colonies in North America in gaining their

The People of South America 27

independence and forming the United States of America, the people of Spanish America longed for liberty for themselves, and the desire developed into an attempt to gain independence from Spain.

In this effort, their first great leader was Miranda, who was born in Caracas. In Paris, Miranda met Lafayette, and with him went to North America, while the American Revolution was in progress, and became a member of General Washington's staff.

Miranda's first expedition to free South America was fitted out in the City of New York, and contained American soldiers who had fought for the independence of the United States. Later, Simon Bolivar, the liberator, received much of his inspiration at the tomb of Washington, where, under the influence of Washington's memory, he swore to free his own country.

The Argentine Revolution began in 1810, and other sections of the continent followed soon after. General San Martin, of Argentina, was the liberator in the south, and General Bolivar in the north. The one worked from the south through Chili and Perú, and the other moved from the north,

until they had their historic meeting at Guayaquil, after which San Martin retired from public life, and Bolivar, aided by San Martin's troops, ended the war.

The revolution in Brazil was much different in character, for that Portuguese country gradually glided from an imperial government into a democracy.

The remarkable fact is that all these countries, when they gained their independence, practically abandoned the old Latin ideas of government and copied the Constitution and legislative methods of the United States of America.

The prevalence of a Latin religion and of tongues with a Latin derivation, are about the only things that can claim to be distinctively Latin, but even they have other elements besides the Latin.

In recent years there has been going on what may be called the re-Europeanization of South America. It is a new invasion by peaceful immigration. As the years move on this re-Europeanizing process becomes more and more marked as the number of immigrants seems to increase in geometrical progression.

A little of this process has been going on

for a couple of generations, but what was a trickling rill has become a mighty stream which promises to flood the land.

Improving conditions tend to increase the tide of immigration. South America is developing so rapidly in material things, and gives such promise for the future, that people in many lands have been strongly attracted and rapidly are being drawn to this southern continent.

The English, Scotch, Irish, and Welsh have come. The Germans are found in some sections in great numbers, and they are represented in every commercial center. The American from the United States of America is found here and there, but the Americans exist in smaller numbers than the British or the Germans. Not a few of these people have settled down as permanent residents, and many have intermarried with South Americans, so that it is quite common to see children of the land with the light hair and fair complexion of the English, the German, the Swiss, or the Scandinavian, and to hear them call themselves by the name of the country in which they live.

The Russian, the Austrian, and the French are found. The Basque, the Waldensian, and the modern Spaniard have come and are coming, but beyond all is the great tide of Italian immigration, which is mainly from the north of Italy. How much the Italian immigration means may be inferred from the fact that one hundred thousand Italians entered Argentina in a single year, and that in Buenos Aires more than fifty per cent of its population of over a million is made up of persons born in Italy or the descendants of Italians.

All these elements are gradually but surely modifying the nature and character of the people of South America. It is a new blood making a new South America. It is a new invasion which is likely to make a new and better conquest. These modern conquistadores are of European stock, and are destined to re-Europeanize this southern continent and give it a new and better start. Given the moral and religion influences which are needed, there will be a morally revolutionized and redeemed South America.

CHAPTER III.

THE RELIGION OF SOUTH AMERICA.

THE religion of South America—what it was or what it is—is not to be decided by the decision of a national government, but by the actual facts.

The religion of the aborigines was paganism—paganism of different depths, but paganism pure and simple. This Indian heathenism was generally crude and rude, and, though here and there it made some pretense to a degree of refinement, nevertheless it was very pagan.

With the Spanish and Portuguese conquerors came Roman Catholicism. Pope Alexander VI divided the new lands to the west between Portugal and Spain, and the intention was to make the new continent an extension of the papal dominion.

The conquistadores generally were wicked and cruel in the extreme, but to some extent they observed the external

forms of the so-called religion of Rome. They were accompanied by the priest, and they planted the material cross.

It seemed an opportune time for the papal despotism, for, only a few years before the discovery of America, Ferdinand of Aragon, in co-operation with wily ecclesiastics, had induced his queen, Isabella of Castile, to sign away the ancient liberties and independence of the Spanish Church to the extreme papal power, represented by the horrible Roman Inquisition.

Thus, just at the time when the Spanish Empire was to be enlarged and enriched by the addition of vast territorial possessions, Isabel, who was to enable Columbus to make his voyage of discovery, introduced a force that was destined to undermine, disrupt, and destroy that empire.

With Ferdinand the main motive was the hope of securing great treasure from recalcitrants, especially Jews, while with Isabel, the main motive was the unification of Spain which was composed of many races with differing interests. Hence Ferdinand and Isabella obtained from the pope a bull for the re-establishment of the Inquisition in

Castile and its reorganization in Aragon. Ferdinand wanted money and Isabella desired unity, and was willing to gain it through the aid of the cruelest machinery of the most bigoted bigotry.

Thus it was the bigoted and bitter Romanism of the Dark Ages, intensified by the Roman Inquisition, that came to South America.

The material cross was planted, but the spirit of Christ did not characterize the conquistadores, and, generally speaking, neither did it the priests. Thus we remember that it was a priest who aided Pizarro in finding a pretext for the unrighteous execution of the Inca sovereign, Atahualpa.

Violence was used to compel the aborigines to conform to the new religion, but even then the Indians secreted their idols, and in caves and mountain fastnesses, or other secret places, they continued to worship their hidden, heathen gods.

Where extreme violence was not used, attempts at compromise were made, and the old pagan temples were utilized as churches, the old idols being displaced by images of the Virgin and the saints, which would

easily be taken for idols by the Indians. Some customs also, to which the heathen Indians had been addicted, were adapted to the new religion and adopted by it.

The paganizing process did not end here, for the pagan women, even if formally brought into the Roman Church, as well as those who may not have become members, doubtless paganized their children who were the offspring of the early Spaniard or the early Portuguese, and so the new generation had a blending of Romanism and South American paganism. The mixing of the races mixed the religion, and this result was accentuated by the influx of pagan Negroes from heathen Africa, who added their form of pagan sentiment and practice.

What Romanism had received from the paganism of imperial Rome was repaganized by the cruder paganism of ruder and uncivilized races in South America. Pagan America and pagan Africa combined further to debase the feeble remains of Christianity possessed by Romanism.

What the heathen Indian and African did naturally, and perhaps unconsciously, was strengthened by crafty Romish priests,

who, for the sake of gaining control of the natives, accommodated themselves to pagan superstitions and practices, practically adopting and incorporating savage superstitions and customs, as, for example, ancient Indian fiestas.

It was comparatively easy to induce the Indian to accept the substitution of the images of the Virgin and the saints in lieu of his old idols, when this did not involve a radical change in his inner life, and it was an easy thing for the Indian to associate with the new image his old pagan ideas. Though the name of the idol might be changed, yet to the Indian an idol it would be and an idol it has remained. It is said that to this day the mixed Spanish and Indian do not realize what the Roman images mean, but worship them as idols.

Instead of thoroughly elevating the Indian, the Romish priest went down to the Indian's lower ideas and practices and compromised, and, compromising, injured his religion which suffered from the reflex influence.

In this way, by the compromises of the Roman Church, and the unconscious and

direct influences of the pagan in South America, Romanism in South America was further debased and repaganized.

In some places, possibly along the coasts, this result may not be so noticeable to-day, for in the commercial centers the foreign population doubtless has had a restraining influence which has modified some of the externals of South American Romanism, but, back from the coast, there is strong evidence that the superstitions of Rome have been overlapped by the more savage superstitions of the primitive Indian, and even in a coast city may be found similar signs.

Many Indians who have been baptized by the Romish priests have no Christianity beyond the baptism. But, while there are South American Indians who are Roman Catholics in form or fact, there are great masses of *Indios Bravos*, or wild Indians who still are as pagan as their ancestors who lived before the Spaniard came to South America.

As a matter of fact, even that low type of South American Romanism has never covered the continent. Though its operations have not been absolutely restricted to

the coast, it certainly has not Christianized the center of the continent.

South America still is largely pagan. The Rev. Alan Ewbank, a missionary in South America, says: "If you start away to the north and go right down to the south of the continent, you can travel in heathen lands, among people who do not know who God is. The whole of that southern continent, except the fringes around the edge, should be colored heathen."

Señor F. de Castello says: "In the heart of South America the majority of the inhabitants are pure Indians, and a very large percentage still use Quichua, Guarani, and Aymará. In the extreme south, there are also large numbers of unreclaimed Indians without anything Spanish about them. . . . Nearly seven millions of people in South America still adhere, more or less openly, to the superstitions and the fetichisms of their ancestors, having never submitted to any Christian ordinance; while perhaps double that number live altogether beyond the reach of Christian influence, even if we take the word 'Christian' at its widest meaning."

The Rev. W. B. Grubb, who has a mission in the Paraguayan Chaco, says: "The tropical part of that continent is the greatest unexplored region at present known on the earth. It contains, as far as we know, three hundred distinct Indian nations, speaking three hundred distinct languages and numbering some millions, all in the darkest heathenism."

The Rev. Alan Ewbank further observes: "In one of the parts that is labeled Roman Catholic, we have a missionary at work with hundreds of miles of heathenism around him. In whichever direction he looks, he can go hundreds of miles among people who absolutely worship not only not God, but nothing at all. . . . They don't even worship the Virgin Mary."

With a paganized and repaganized Romanism, with vast areas unpenetrated by any form of Christianity, and millions of people as pagan as the primitive Indians, what is the religion of South America?

CHAPTER IV.

WHAT ROMANISM HAS DONE FOR SOUTH AMERICA.

WHAT has the Roman Catholic Church done for South America during the long period of about four centuries?

It has done much more than can be narrated in a few pages. However, some things may be indicated.

First, Romanism brought to South America a perverted form of the Christian religion. It contained some elements of that religion, but they were so mixed with and overlaid by that which was contrary to the pure and simple teachings of the gospel that the best that can be said for that Romanism is that it was merely a corrupted form of Christianity.

Romanism brought the most horrible Inquisition which crushed many lives and

brought ruin to many others, suppressed free thought and free speech, destroyed candor and developed secretiveness and deceit, and its direful effects endure to this day.

Romanism came among image-worshippers and left them image-worshippers. For their idols it substituted other man-made images, and taught them to worship these new figures. It did not destroy idolatry, but merely changed the direction and object of the idolatrous worship. Millions of the people never were reached, and the natives who were touched were left idolaters, though with some change in the external form, with some new names, and, possibly, with some new ideas.

Romanism gave erroneous ideas as to practical Christian living. The conquistadores, generally speaking, utterly misrepresented the religion of Jesus, which they pretended to obey. On the contrary, these cruel conquerors displayed the darkest and deepest depravity of every kind, and the deported criminals from Spain did not add any purity to lighten the gloomy conditions. Indeed, the adventurers were rendered more lax by the fewer restraints of the New

World where they had so easily become the masters.

This was the kind of people who, at the beginning, exemplified Romanism before the simpleminded natives. These men who were proud of their deceit and cruelty gave the start to Romanism in South America, and this start had a force sufficient to determine its future during the centuries that followed, and to a great extent neutralized the influences of successors who, possibly, may have been much better.

Though there may have been priests who lived pure and consecrated lives, they were not able to change the general conditions. That there have been priests of improper purposes and lives is well known.

The Rev. W. Hubert Brown, a missionary in Latin America, has declared that "a corrupting influence has been at work in the lives of monk and priest in those regions, an influence that has tended to vitiate in many respects the moral life of the people." He speaks specifically also of "the corrupting influence that entered into the priesthood and into the monasteries owing to the increase of wealth and power."

Shocking stories are told of the immoral lives of priests who continued to retain the respect and protection of the ecclesiastical authorities. There might be in any Church exceptional instances of moral lapses on the part of individual ecclesiastics, but they are the great exception in evangelical Churches, and are not tolerated. In South America, however, the common report is that these conditions are very general among Romish priests, and, though the facts are said to be well known, it is said that too frequently nothing is done to unfrock the guilty man. But these recitals are not absolutely necessary to establish the nature of Romanism. We may, indeed, utterly discard or deny them and yet make a complete case against the Roman Church from its beginning in South America. We do not assert how far the allegations may be true, but merely note that such affirmations are made in many places.

Señor F. de Castello, an agent of the British and Foreign Bible Society, has declared that: "South America is a priest-ridden continent without family life, given to domestic anarchy, to religious bacchanals, to the wor-

ship of grotesque images, to the practice of pagan or semi-pagan rites, and to the control of a most profligate priesthood whose main business seems to be that shameful traffic in souls, for which they have attained world-wide notoriety, and by which the gospel of Christ has become a byword."

If half these phrases are half true, they reveal most deplorable conditions. If they are not true, how is it that such expressions are heard throughout South America, and that they are believed by men who were raised in the Roman Church and who still are counted by it?

These statements may seem strong, but it is said that even popes have been shocked by most reliable Roman Catholic testimony concerning the general priesthood of that Church in South America. In his encyclical letter of 1897 to the Roman Catholic clergy of Chili, Pope Leo declared: "In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up imperiously to summon pastors to their duties. The clerical press casts aside all sense of decency and loyalty in its attacks on

those who differ, and lacks controlling authority to bring it to its proper use. 'There is assassination and calumny, the civil laws are defied, bread is denied the enemies of the Church, and there is no one to interpose. . . . It is sad to reflect that prelates, priests, and other clergy are never to be found doing service among the poor; they are never in the hospital or lazar-house; never in the orphan asylum or hospice, in the dwellings of the afflicted or distressed, or engaged in works of beneficence, aiding primary instruction, or found in refuges or prisons. . . . As a rule they are absent where human misery exists, unless as paid chaplains or a fee is given. On the other hand, you (the clergy) are always to be found in the houses of the rich, or wherever gluttony may be indulged in, wherever the choicest wines may be freely obtained.'

That a papal encyclical speaks so plainly is very conclusive proof that there have been most revolting conditions, and many boldly affirm that such conditions continue. If half of this is true, it is plain that Romanism in South America has not only given erroneous doctrinal interpretations,

but also that it has failed to give a wholesome exhibition of practical Christianity.

These facts provoke many questions and lead to many reflections. Thus it will be asked: What has Romanism done for morals in South America?

To begin, the exorbitant marriage fees of the Roman Catholic priests have restricted marriage and encouraged illegitimacy. Thus, in Venezuela, more than one-half the children are illegitimate.

There are in South America people who are governed by a high moral sense, but Romanism in South America has not developed a high standard of moral living. On the contrary, immorality of the grossest description is prevalent, and there is a shamelessness even in public which is appalling. Even on the public streets of great cities there are most shocking immoral exhibitions, so that it is considered unsafe for a girl or a grown woman to go out without a male escort. In cities that boast of their progress, ladies are insulted in broad daylight by well-dressed men at the street corners. Such things indicate a low state of

morality. In the less-developed sections it is still worse.

Lying is so common as to be taken as a matter of course, but what other result could there be from an ecclesiasticism that tolerates so many misrepresentations on the theory that "the end justifies the means?"

What has the Roman Catholic Church done for the culture of the masses in South America? It has had its orphanages, but the major purpose has been to make and keep the children Roman Catholics.

Effort has been made in the line of public education in South America, but it was not due to the Roman Catholic Church. Romanism founded some universities under the control of the priests and some Church schools under friars and nuns, but it has done little or nothing for popular education. The new educational ideas have not come from Romanism. They are essentially Protestant in their conception, even where the schools are managed by teachers connected with the Roman Church. Many of the teachers, however, have lost faith in that Church.

In various countries, efforts have been made to follow the educational lead of the United States of America. Thus President Sarmiento, one of Argentina's greatest statesmen, brought American teachers to Argentina, and they inaugurated an excellent free-school system, which still is developing finely.

Notwithstanding these efforts, illiteracy still prevails to a great degree, for it is hard to overcome the influence of perverted centuries. Thus, in Brazil, eighty-four per cent of the entire population are illiterate. In Perú, with over 4,000,000 inhabitants, only about twenty per cent of the children of school age go to the primary schools. Even in Argentina, which is making gigantic strides, out of 925,000 children between six and fourteen years of age, 400,000 were not receiving instruction in the elementary schools. One report states that only forty-five per cent of the children of school age can be found in these schools. In other countries the conditions are worse, but, under the influence of the new inspiration, great improvements are being made.

Romanism for centuries shackled the in-

tellect of South America. The terrible Inquisition tortured the man who dared think differently from the Romish Church, and, since the days of the Inquisition, the power of the ecclesiastic has throttled free thought. It ought not to be deemed surprising that under such repression the nations are backward. Doubtless to-day an Inquisition of some form exists. It may not burn people at the stake, but it may scorch the mind, injure the reputation, and stand in the way of real advancement. The world may well ask: What has South American Romanism done for the advancement of the people of that vast continent? For example, What has it done for liberty and political progress?

What its spirit has been may be illustrated by what it did when the Spanish colonies undertook to throw off the harsh yoke of Spain. Some individual priests were patriots and aided the struggling people, but the pope excommunicated all the patriots who took part in the struggle for freedom. Through the centuries the Romish Church in South America has been opposed to political and intellectual liberty, and it has ex-

erted itself in all possible ways to defeat every advance in these directions.

Finally: What has Romanism done to spread gospel truth throughout South America?

In the first place, it has not even spread itself over the continent, though it has been in South America about four centuries. It has not reached great multitudes, but has left the great heart of the continent and many other parts, as pagan as at the coming of the conquerors. Strictly speaking, it can not be said to have even covered the borders of the continent.

Where it is it does not possess and maintain pure gospel truth, and, therefore, has not imparted the true gospel, and could not be expected to spread what it did not possess.

It has opposed the entrance and work of those who brought the pure gospel of Christ, and it has tried to prevent the people hearing the missionaries who have had opportunity to proclaim the simple truth as it is in Christ Jesus. It did not do the work itself, and it would not let others do it. It interfered

with freedom of speech and rights of conscience.

It has opposed the free use of the Bible among the people, and both bishop and priest have prohibited the possession and the reading of the Bible, and, even in late years, have publicly burned the sacred Scriptures.

Instead of the pure gospel, it has introduced ideas and methods on the most vital matters, which are entirely subversive of gospel truth, and, instead of teaching the people to worship God in spirit and in truth, it has taught them to worship idols under the form of various material images.

These are some of the things Romanism has done for South America. The Roman Church in South America has been weighed in the balances and found wanting. Others must go in and do the work which it has failed to do. Others must carry to the people pure, elevating, and transforming gospel truth.

CHAPTER V.

SOUTH AMERICA AS A MISSION FIELD.

Is SOUTH AMERICA a legitimate mission field? That is a practical question and requires a positive answer.

Some say South America is a Christian country, and, therefore, we should not send missionaries to or sustain missions on that continent. That means that evangelical missions should not be sent to Spain, or Italy, or any other Roman Catholic country, and, further, it implies that the Roman religion is a genuine Christian religion, and should not be interfered with.

The objector to missions in Romish countries is usually well-meaning, but, ordinarily, has taken a merely superficial view of the subject. The Roman religion assumes to be Christian, and the objector, without much consideration, accepts it as such.

A label, however, does not determine the quality of goods. To label a religion Chris-

tian does not prove it to be such. To label a country with the title Christian does not make it Christian. In both cases the actuality is to be demonstrated by the facts.

Is Romanism true Christianity? Does it fairly and accurately interpret the gospel of Christ? While it says something of God the Father, and Jesus Christ, the Divine Son, does it not make Mary and the saints practically more impressive to the mind of the masses? When it does that, does it not practically, if not theoretically, put Mary before Jesus? When it presents the images of the Virgin and the saints, and teaches the people to worship them, is it not guilty of idolatrous practices? When it puts penance in place of heart repentance, and confession to the priest in place of confession to God, is it teaching the pure religion of Christ? When it practically teaches that salvation can be bought with money and that it has a right to grant indulgences for a stated figure, is it not presenting a false religion which no true charity can call Christian? When it teaches that a man dying in his sins can be bought out of hell or delivered from purgatory in consideration of cash payments to the priest,

is that not neutralizing Christ's plan of salvation as set forth in the New Testament? Is it not immoral in that it tends to encourage men to live in sin because they are taught that though they live and die in sin, their salvation can easily be secured for them after their death by money gifts? Can any system that does these things, and many others like them, be truthfully called Christian? Certainly not. Then how can any intelligent person call the Roman body a genuine Christian Church, or a Christian Church at all?

If Romanism is true Christianity, why should there be any Protestantism? The individual who objects to Protestant or evangelical missions in Roman Catholic countries, logically objects to Protestantism itself. If, on the other hand, he maintains the right and correctness of Protestantism, then he logically pronounces against Romanism and declares it is not a true Christian religion. If Romanism is not a true Christian religion, then the Protestant, to be consistent with his own convictions, should seek to transform, purify, or destroy Romanism.

Romanism calls itself Christian, and in some of its features it does resemble Christianity, but that does not make it genuinely Christian. A counterfeit note, so to speak, calls itself genuine, but that does not make it a good note to be taken at its professed value. The counterfeit, indeed, may have such striking resemblances to the genuine that many may be deceived thereby, but that does not make it genuine. So Romanism has some resemblances to the Christian religion, but it is not genuine Christianity. If it is true Christianity, then Protestantism is not, but if evangelical Protestantism is true Christianity, then Romanism is not, and, if Romanism is not true Christianity, then Protestants ought to maintain evangelical missions in Roman Catholic countries for the purpose of presenting true Christianity to the people.

We make a distinction between the Roman Catholic organization and individuals who belong to it. We may also admit that there are good people and good priests in the Roman Catholic Church, but they are good in spite of the false teaching and not because of it. So there are some good

and conscientious people among the heathen in spite of the teaching and practices of heathenism. In both cases they conform in some measure to the divine law God has written in the human heart and conscience, but individual goodness among Romanists does not make the Romish system true, any more than a good man among the heathen makes heathenism true.

Roman Catholics conduct missionary operations in Protestant countries and endeavor to pervert Protestants. That being the case, Protestants have the same right to conduct evangelical missions in Roman Catholic countries, and try to convert Romanists. Indeed, Protestants must match and check these movements, or in course of time Protestantism itself must be checkmated. If this effort be monopolized by one side, the other side must suffer.

With the essential opposition of Protestantism to the corruptions of the Roman Catholic Church, it would seem that every real Protestant would wish to convert or have converted every Romanist in the whole world.

All this argument might be on the as-

sumption that the Romanism of South America is of the highest type, whereas, as a matter of fact, it is immeasurably lower than the Romanism of the United States of America, and many hold that the Romanism of so-called Latin America is the lowest type of Romanism in the world.

One who well knows the type of Romanism in Latin America says: "We find there the very lowest and most degraded form of Romanism that can be conceived. Some European and American Roman Catholics who go there will not recognize it as their religion, but prefer to attend the Protestant Churches."

The question before us, therefore, is not a general one, as relating to all Roman Catholic countries, but a specific one, relating to South America. As it has a debased Romanism, then there is special need for evangelical missions in this important continent.

How much Christian light shines upon and into its people from this debased mediæval Church may be inferred from the remark of the Rev. W. T. A. Barber, of Cambridge, England, when he speaks of

“the vast South American Continent where but the dull light of an effete Romanism makes darkness visible.”

But, even admitting that there is some Romanism in South America, it does not follow that it is a Roman Catholic continent, or, in any comprehensive sense, a Christian country.

As a matter of fact, strictly speaking, and taking into view the whole continent, it is neither a Christian continent nor a Roman Catholic country. There is some Romanism, particularly along the edge of the continent and in some portions of the interior, but, as has been shown, a large part of the continent still is pagan.

There may now be found the primitive paganism which existed when the Spaniards and the Portuguese came, and in many places a paganism older than that of the Incas. Millions in vast sections of the continent are as pagan as their forefathers of centuries ago, and some of the paganism is of the grossest kind. Surely these thousands of miles of territory and these millions of people will not be called Christian.

Neither will they be called Roman Catholic.

Then there are other immense sections which may be called semi-pagan, where the people have been baptized and have conformed slightly to certain external forms found in the Roman Church, but nevertheless cling to the old paganism of their ancestors. This vast territory also can not fairly be called Christian. Can it fairly be called Roman Catholic?

Again, there is what may be called a paganized Romanism, where there is image-worship and the worshipers are idolaters just as really as the idolaters in India, China, or Africa, for in addition to image-worship, ideas of the pagan Indians have been carried over into the Romish observances. Surely this is not Christian.

With such facts before the candid inquirer, he must conclude that at least a large part of this southern continent is not Christian, or even Roman, but pagan, and that its Romanism is not truly Christian. Yet some Protestants persist in calling South America a Christian country that does not need Protestant missions. Even natives of the continent know better than

that, as a Roman Catholic South American statesman, who resided in the United States for a time and saw the difference, said: "What South America needs is Protestantism."

Indeed, whether we consider it as a non-Christian land or a continent afflicted with a corrupted religion which is nominally Christian, South America is as much a legitimate mission field as any other part of the world.

Whatever its Romanism may be called, it has been in South America a terrible failure. It has not done the work of a true Christian Church. It has failed to evangelize the continent, and it has failed to exert a right influence upon those who have come within its reach and felt its blighting touch. The Roman Catholic Church in South America, in its present condition, never will and never can do the work. It must be done by Protestant evangelical Churches through their missions and missionaries.

There should be evangelical missions in South America because Romanism has failed to do the work of a true Christian

Church ; because the Roman Catholics themselves need the pure gospel which Protestantism alone can give ; because pagan South America needs the pure gospel as much as any pagan land in the world ; because these missions are absolutely needed by the Spaniard and Portuguese, the Indian, the Negro, and the mixed races ; because they are necessary to give Christian faith to educated and intelligent men and women who were brought up under the instructions of Romanism, but have lost faith in the Romish Church and its teachings, and are drifting toward atheism. From gross superstition they are swinging to the other extreme of no faith at all.

Protestant missions are needed for American and European Protestants who are residents of South America, in order to keep them Protestant and to prevent their children from being drawn into the vortex of Romanism. That this is a real danger must appear when we consider the force of numbers on the other side and the social influence of the Roman Catholic population. It is a sad fact that some of the most intense Roman Catholics in South America are the

descendants of European or American Protestants. Especially is this the case where Protestants have married Roman Catholics. Their children are quite sure to be Romanists.

Another important reason for evangelical missions in South America is the fact that Protestant missions tend to restrain and reform its Romanism.

Romanism in the United States is better than Romanism in some other countries because of the preponderance of Protestantism, and it is known that the presence of Protestantism in Roman Catholic countries has a beneficial effect upon the Roman Church. So Protestant missions in South America will tend and are tending to make a better Romanism. The only immediate hope for the reform and purification of the Roman Church is in the proximity of a powerful Protestantism.

Finally, Protestant missions are needed to strengthen the morality of South America and to quicken and sustain the spirit of intellectual progress, both of which are needed to give the people health, comfort, and prosperity.

CHAPTER VI.

PROTESTANT MISSIONS IN SOUTH AMERICA.

PROTESTANTISM entered South America at a very early day, but in the form of a colony rather than a mission. It was made up of French Huguenots, who sailed from France in 1555, and settled on an island in the bay of Rio de Janeiro. In 1567 the Portuguese, instigated by the Jesuits, slaughtered the Huguenots and destroyed the colony.

In 1624 the Dutch took territory, including Bahia, in Northern Brazil, and carried with them some Dutch ministers, but, in 1654, the Portuguese regained the territory.

Of direct missionary movements which now exist, the oldest is that of the Moravians in Guiana, but, as we have seen, Dutch Reformed pastors were in the Dutch possessions at an early period. In 1735 the Mo-

ravians began work in British Guiana, and, in 1738, they began missionary operations in Dutch Guiana. Various organizations connected with the Church of England began mission work in British Guiana in 1827 and 1829.

French Guiana, which has a small population of about 26,000, is the only country on the South American Continent which is not occupied by Protestant missions, but it can be entered easily from British or Dutch Guiana.

As the Guianas, in a sense, are European, because they are dependencies of European powers, we limit our view to what, in contradistinction, may be called American South America.

The first regular Church organization to send missionaries to Spanish and Portuguese South America was the Methodist Episcopal Church in the United States of America. As early as 1832 the General Conference of this Church recommended its bishops and its Missionary Society to establish missions in South America. Under the authority of this Church, the Rev. Fountain E. Pitts went to South America, in 1835,

and began some work in Rio de Janeiro, and, returning to the United States, recommended the establishment of missions in Rio de Janeiro, Brazil, and in Buenos Aires, Argentina. The next year the Rev. Justin Spaulding was appointed missionary to Brazil, and the Rev. John Dempster to Buenos Aires, and thus began what has become the largest evangelical mission for natives in South America.

At the present time it has missions beginning with the Isthmus of Panama and extending to Punta Arenas on the Strait of Magellan, and then up the Atlantic Coast and penetrating far into the interior of the continent. In other words, it has missions in Panamá, Ecuador, Perú, Bolivia, Chili, Argentina, Uruguay, Paraguay, and in Brazil, along the Amazon.

For a considerable number of years the Methodist Episcopal missionaries were not permitted to preach in Spanish. Later it became possible, and, in 1867, the Rev. John F. Thomson began in Argentina to preach publicly in Spanish, and thus was started the Spanish work of the Methodist Episcopal Church in South America. There was a

broadening of the Spanish work in 1870, but the period of its rapid development was not really reached until the year 1880. In considering what this Church has accomplished among the natives, it must be remembered how recent is work in their vernacular.

The Portuguese work in Brazil was abandoned in 1841 for lack of funds, but Brazil was entered again, in 1883, when the Rev. J. H. Nelson, acting in conjunction with the Rev. William Taylor, afterward missionary bishop for Africa, started work at Pará and along the Amazon. A little later in 1883, it was entered from the south by the Rev. Juan C. Correa, a native Portuguese, who had been converted in the Methodist Episcopal Church in Montevideo.

In 1878 the Rev. William Taylor inaugurated Methodist Episcopal mission work on the Pacific Coast.

The Methodist Episcopal Church, South, started its work in Brazil in the year 1876. Its operations are important and successful. Combining the work of these two Methodist Episcopal Churches, which stand for the same doctrines and are similar in polity

and practical methods, Methodist Episcopalianism in South America represents by far the most extensive and most important work among the natives of this continent.

As the Methodist Episcopal Church, South, was restricting its efforts to Portuguese South America, the Methodist Episcopal Church, in 1900, passed over its work in Southern Brazil to that body.

The British Wesleyan Church, another kindred body, has missions in British Guiana, and is caring for the English-speaking colored people who went from Jamaica to the Isthmus of Panamá.

The Anglican Church, represented by Bishop Every, of the Falkland Islands, has congregations in a number of the commercial centers where Britons are found, but the Church of England, as such, generally, if not always, limits its attention to the English, and does not specifically undertake missions among the Roman Catholic natives, though one of the clergy in Buenos Aires has undertaken some work of that character.

However, there are various Anglican Societies that seek various races in South Amer-

ica. For example, the South America Missionary Society, founded by the heroic Captain Allen Gardiner, began work in Fuegia and in the Falkland Islands in 1844, and among the Indians in the Paraguayan Chaco in 1888, and among the Araucanian Indians of Southern Chili in 1894. This work among the Araucanians is aided also by the Canadian Church Missionary Association. The South American Missionary Society has work also in Buenos Aires, under the direction of the Rev. William C. Morris, who got his start among the Methodist Episcopalians of that city. It was the success of the missionaries in Tierra del Fu-ega that converted the celebrated Darwin to belief in and support of Christian missions.

The American Church Missionary Society, connected with the Protestant Episcopal Church in the United States of America, has work in Brazil which it began in 1890. It has at its head Bishop Kinsolving, from the United States.

The Scotch Presbyterians have congregations in various places for the benefit of English-speaking people, especially the

Scotch. Recently it has been doing some work among the natives.

The Presbyterian Church of the United States has rendered valuable service in South America. It began work in Colombia in 1856, in Brazil in 1859, in Chili in 1873, and in Venezuela in 1897.

The American and Foreign Christian Union, a non-denominational society, supported by members of various Protestant Churches in the United States of America, more than fifty years ago established evangelical work on the Pacific Coast. Its work in Chili is said to have been started in 1850. These missions were generally, if not entirely, among English-speaking people, and mainly in the ports where such persons were found in the greatest numbers. Finally this society ceased its effort, and its work passed over to others. The most of it was in Chili, and this was turned over in 1873 to the Presbyterian Board. The Rev. David Trumbull, an American who for many years rendered great service under the above Union, started from the United States in 1845 under the appointment from the Foreign Evangelical Society, and on January

4, 1846, preached his first sermon in Valparaiso Harbor on board a vessel called the Mississippi, which had brought him from the United States.

The Southern Presbyterian Church began mission work in Southern Brazil in 1869 and in Northern Brazil in 1873. The missions of both these Presbyterian Churches have been quite successful, and in 1888 the two Presbyterian bodies combined their Brazilian work in one presbytery. The Presbyterian Church of Canada began some work in Trinidad and Demerara in 1869.

The Baptists are represented by several bodies in the South American work. Thus the Mission Board of the Southern Baptist Convention has mission work in Brazil, which was begun in 1882, and in 1904 one missionary had reached Argentina. The Missionary Board of the Baptist Convention of Ontario and Quebec has a small work in Bolivia, which was started in 1898. The Plymouth Brethren, of England, have some workers in British Guiana, Venezuela, Ecuador, and Argentina. They are to be classed as Baptists. The Regions Beyond Missionary Union, also English, has some

work in Argentina and in Perú. Its missionaries are usually Baptists.

Some First-day Adventists are found in Perú, and Seventh-day Adventists are found in various countries, but their work is not large anywhere. Indeed, the most the Seventh-day Adventists seem to accomplish is to give trouble to other missionary organizations by trying to disturb the minds of the converts in regard to the day on which the Sabbath should be observed.

The Christian and Missionary Alliance has some workers in Argentina, Chili, Ecuador, Venezuela, and Brazil.

The Australian Missionary Society has attempted some work.

The Waldensian Church has been working almost exclusively among Waldensians who have colonies here and there, but they are beginning to reach out a little toward the Roman Catholic population around them.

Some of the missionaries sent out by the smaller societies or detached bodies, endeavor to support themselves on the field by secular employment, and independent missionaries often try the same method, but,

not infrequently, with distressing experiences which drive them from the mission and mission work.

The Salvation Army is found at work in Uruguay, Argentina, Panamá, and British Guiana. Its workers are earnest, and they help special classes, but the Army has not the Christian sacraments, and can not do the work of a complete Church.

Good work is done by the Seamen's Friend Societies in sustaining religious services for the sailors who come to various ports of this continent, and many of the regular missionaries also keep up what is called "port work," going out to the ships lying in the harbor and holding services for the benefit of the crews.

Last, but not least, is the work of the American Bible Society and of the British and Foreign Bible Society. Their service is beyond calculation. The colporteur has traveled far and wide over a very considerable part of the continent, going where the missionary-preacher would not have been tolerated, and has sold or given away Bibles in great numbers. It has been estimated that a couple of millions of Bibles or

portions thereof have been scattered throughout South America. The Rev. Andrew M. Milne, D. D., who has been general agent of the American Bible Society for over forty years in South America, has been a most efficient worker in spreading Bibles and developing colporteurs into good gospel preachers.

This looks like a pretty long list of societies making missionary effort in South America, but it would be most unfortunate if the inference should be drawn that the ground is well covered and that sufficient is being done. This would be a false and disastrous conclusion, for the largest of these societies is represented by very few missionaries, while the others are smaller in proportion, having only one, two, three, or four missionaries in the whole continent, and the aggregate of all is exceedingly small when contrasted with the mighty opposition which must be met, and when compared with the millions of people who need the help of evangelical missions.

CHAPTER VII.

THE RESULTS.

WHAT have been the results of the presence of Protestantism in South America?

Protestantism has been and is in South America, we may say, in three forms. There has been what we may term commercial Protestantism, what we may call intellectual Protestantism, and what is known as the evangelical Protestant mission.

The Protestantism we term commercial is represented by European and American Protestants who are in South America for commercial or business purposes.

While they are not missionaries, nevertheless their presence does make the impression that there is some religion besides the Roman Catholic, and as they are foreigners backed by foreign governments, they receive a degree of respect which is an aid to Protestant sentiment. In many instances

such persons are very devout, but there are others who, while they may in some form maintain a protest against Romanism, at the same time, on account of the different environments in the new land, abandon the religious habits of their old country, become indifferent to Church duties, and even give the Sabbath-day to business or to sport. Such persons need missions quite as much as the people of the country.

Merely intellectual Protestantism is represented by teachers, newspaper men, official representatives of Protestant governments, and by intelligent natives who have revolted from the errors and corruptions of Romanism and reached the stage of mental protest, but who have not attained the evangelical religious life.

These forms of Protestantism have had considerable intellectual influence against Romanism, but they have not to any great extent presented a spiritual Christian life.

This had to be done by evangelical Protestant missions. What, then, have these missions accomplished in and for South America?

In the first place they have established

Protestantism as a religious life in the continent of South America. Protestant Churches, or Evangelical Congregations, as they are commonly called, are found in every South American country, unless French Guiana be excepted. They are in the great cities and in many of the larger towns, and, from these centers of influence the work has spread into smaller towns and villages and out into the rural districts.

These congregations may be regarded as mere outposts, but, nevertheless, they are intrenched positions. They mean the occupancy of the territory by the advance guard of the evangelical army that must enter and take the country, drive out error, and, in a religious sense, free the people. The numbers in the field are small, but the strategic positions have been occupied.

The entrance is the hardest thing. Now a footing has been secured, and, with proper support, the rest should be comparatively easy. The great need now is re-enforcements and supplies. Let them be sent forward promptly, and a rapid advance can be made.

It is difficult to secure an accurate state-

ment as to the number of converts in the several missions. From many of the smaller Missionary Societies no figures are attainable. In many instances there are only a very few members. Some bodies existing in several countries report an aggregate of perhaps three hundred members. Some societies have only one mission station and one missionary, so the number of societies in the field gives no idea of the force at work. The Methodistic and Presbyterian bodies show the greatest strength in workers, communicants, and adherents among the natives, the work of the Methodist Episcopal Church and the other Methodist bodies being in the lead. One who endeavored to secure the statistics in 1900 could find only 30,469 communicants and 28,764 adherents in all the missions in South America. Doubtless these figures were very incomplete, for they contained no figures from a large number of missions. But even if we had an accurate report, it would show an infinitesimal number as compared with over forty millions of inhabitants, but it is the leaven in the meal.

When we consider the effect of Protestant missions in South America, it should be remembered that all the results can not be given in figures or presented in tabulated form. Influence and effects sometimes do not submit to the rules of arithmetic. Some of these, though they can not be calculated according to the addition or multiplication tables, are, nevertheless, of immense value.

The first, and not least important, is the fact that evangelical missions in South America have protected many Protestants from the Romish influences by which they were surrounded.

The missionary has followed the immigrant and the commercial man and furnished them with services like unto those they had in the homeland. Missionaries have gone to the seaport, along the rivers, across the pampas, and up into the mountains in search of the endangered European or American. In the cities, on the estancias, at the mines, and at other points where colonies or individuals from Europe or America have settled, the evangelical missionary has given them the pure gospel in

the language of the home country, and, in this way have kept many from lapsing into Romanism or positive irreligion.

Protestant missions have compelled many thousands in South America to open their eyes to the fact that there are other Churches besides the Church of Rome, which they had supposed was the only Christian Church.

Protestant missions have given many Romanists a new and better view of Protestants and of Protestantism, and this has had a beneficial effect upon many Roman Catholics who still cling to their old Church. They have learned that Protestantism is not the fearful monster the priests have depicted, and that even Protestants may live genuinely Christian lives.

The presence of Protestant missions and the preaching of Protestant ministers have introduced an infusion of evangelical thought which is gradually pervading the thinking of the educated classes as well as that of the masses, and that even among persons who do not attend Protestant services.

Protestant missions have had an intellec-

tual effect, and have carried a liberalizing influence, not only among the plain people, but also among the rulers and into the legislatures of the various South American countries.

The result is shown in greater and growing religious toleration almost everywhere. When Protestant missionaries first entered the continent there probably was not a single South American nation that would permit public preaching by a Protestant in the language of the native people, but now it is permitted in almost every country.

Bolivia, which inherited the bigotry of ancient Perú, of which it was once a part, has recently passed an amendment to its Constitution, which is intended to open Bolivia to all religions. Before the amendment is made final, the Congress must repeat its action, but, as in the Senate, there were only four votes against it, and in the House only the same number of adverse votes, in both cases the votes of friars, it appears quite certain the Congress will reaffirm its action, and Bolivia will have religious toleration definitely declared in its Constitution.

The old Constitution of Bolivia recog-

nized the *religión Católica, Apostólica, Romana*—the Roman Apostolic Catholic religion—as the religion of the State, and so does the amendment to the Constitution, but the old article said the State *prohibe todo otro culto público*, that is to say, prohibits all other public worship, whereas the amendments strikes out these words and in their place inserts *permitiendo la libertad de culto*, which in English is, permitting liberty of worship.*

Even in Perú the spirit of religious liberty is asserting itself, and the probability is that soon this venerable country, the seat of the old Inquisition, will grant similar religious freedom.

Then, throughout all South America, public Protestant services can be held under the protection of the national governments. To bring that about is a great victory for evangelical missions.

Protestant missions have led to various

*Since writing the above, the Bolivian House of Deputies has unanimously voted in favor of religious freedom, and the Senate has adopted the same amendment to the Constitution, with only two votes in the negative, and thus, by the votes of 1905 and 1906, Bolivia proclaims religious liberty for all.

changes in the laws of the several nationalities. For example, through the influence of evangelical missionaries, great improvements have been made in the laws relating to marriage. The old laws recognized only the marriage performed by the priest, and the priest charged so much for the service that multitudes of those who were too poor to pay the fee, lived together without any marriage ceremony, and illegitimacy was common everywhere. Protestants who would not be married by a priest were also put to great inconvenience. Through missionary influence the laws have been so changed that civil marriage is recognized.

Protestant missions have presented a higher moral standard. Through this influence truthfulness has become more common, and where missions are located moral impurity has diminished among the native populations.

Protestant missions have greatly influenced the public press, and as a result the press in many instances has been outspoken in favor of better things. The presence of Protestants creates a sentiment which gives special encouragement to the liberal

papers, and, in recognition of this aid, the liberal editors show marked friendliness to Protestants and favor religious freedom, even when they do not identify themselves with evangelical Churches.

Protestant missions have had a most potent influence in educational matters. Schools started and sustained by evangelical Churches have presented ideals and introduced methods which have been imitated in the national schools, and South American governments have appealed to Protestant missionaries to secure teachers and to aid them in efforts to perfect the State schools.

Protestant missions have had a decided effect upon the Roman Church in South America, so that, where the missions are strong, Romanism has been compelled to be more circumspect and, we may hope, more faithful.

Protestant missions have made an impression upon the adherents of the Church of Rome, which is revealed in various ways. Thus, it is seen in connection with things essentially Romish, and through which the priests developed great enthusiasm and pro-

duced profound impressions. For example, in the matter of public religious processions during the great fiestas, whereas a few years ago the processions on the streets were many blocks long, now they are so greatly diminished in length and bulk as to be a matter of comment, and we have seen men stand with covered heads when supposedly sacred symbols were carried by. These things may be regarded as straws, but they show which way the wind blows.

Last and best, Protestant missions have been the means of bringing tens of thousands of the natives of South America out of the darkness of Romanism and superstition into the light of gospel truth, and, what is more, securing conversions which are just as genuine as those of converts in Protestant countries, the genuineness of which is proven by manifest character transformations.

“Can the people of South America be reached?” That is a question which to-day is answered by congregations in nearly every country on the continent. In some places the congregations are small and in

others large, varying as they do on account of the degree of effort and differing conditions.

In Valparaiso the Methodist Episcopalians have a native Spanish Church with five hundred and fifty communicants and a congregation of sometimes seven hundred or more. In Buenos Aires this denomination has another Church with a membership about as large, while in the same city it has several other Spanish congregations and also an Italian membership with a number of Italian preaching places. In Montevideo it has another large Church membership composed of natives. The Presbyterians also have a large Spanish membership in Valparaiso.

These are only a few instances out of a considerable number, but they show that the native people of South America can be reached and converted through evangelical missions.

A further question may be asked as to whether these converts continue faithful. The inquiry is fair, and, generally, the answer must be in the affirmative.

Do all converts in Protestant countries

remain faithful to the end? What, then, should be expected where the converts come out of Roman Catholic families, must break social ties, and must meet the open and insidious attacks of Romanism in strongly Roman Catholic communities, where nearly everything seems against them—society, business, and human affection?

Under such trying circumstances it would not be surprising to find here and there an instance where a convert has succumbed to such terrible forces, or to find a large number who have yielded, but such cases seem comparatively exceptional.

Generally speaking, the converts are quite as firm as average converts in Protestant countries, and the members generally live Christian lives and die Christian deaths.

Considering the immense odds against Protestantism in South America and the comparative weakness of the efforts which have been made, the results may be considered as constituting a relatively great success, and as indicating what may be done.

These facts furnish the answer to the

question: Can evangelical missions succeed in South America?

If a few missionaries with a comparatively small outlay of money have accomplished so much, and that mainly in about a single generation, how much more could and would have been accomplished if the evangelical missions in South America had been supported proportionately as well as missions have been in some other parts of the world?

If conditions had been more favorable and an equal amount of money and as many missionaries had been sent for missions in South America, there would have been a much better showing. If governmental conditions had been more favorable, probably there would have been many more converts. Thus, if, as in India, a Protestant British Government had controlled South America, doubtless the work would have been easier and the results more marked. Had an amount equal to the millions of dollars that have been put into Asia been put into mission work for the vast continent of South America, doubtless the results would have been still better. But this was

not done, and, so noticeable has been the difference in treatment, that nearly everybody understands what is meant when South America is commonly spoken of as "the neglected continent."

Put as much money as Protestant Churches put into Japan, China, India, and other countries, into the many distinct nationalities of the great continent of South America, and it will be safe to prophesy that the results in South America will compare favorably with those in other countries. The other countries should not receive less than they need, but South America should receive as much as it needs, and that is immensely more than it ever has received.

As it is, there has been practically a moral and religious revolution in South America in a little over a generation or within the active lifetime of missionaries still on the field.

Surely we may say much has been done, and yet, considering the vastness of the field and the many millions yet unevangelized, how little has been done, or rather, how much remains to be done.

The difficulties that still exist are very

great, but on the other hand, the encouragements are very many. The strategic points have been occupied and evangelical religion has been intrenched. In addition, opportunities of the most interesting character are opening among the Spanish and Portuguese, among the Indians, and among the mixed races, and Providence every year is bringing a new and vast population to this southern continent, and a people more easily reached by the pure gospel than the older inhabitants of Spanish-American blood. This is especially true of the Italians from Northern Italy who are coming in great numbers.

With the good who are coming, there are also the bad who must be transformed speedily, or else they will be a positive injury to the developing continent.

Put as much money and as many workers into the eleven or more countries of the immense continent of South America as are being put into comparatively small sections of other continents, and marvelous results will follow, for the gospel of Christ has lost none of its power on the human mind and conscience.

Why should the whole continent of South America get only about one-tenth what is given to a single country in another continent? Why should not South America have equal attention and support? The people are as important and hopeful as those of other lands, and the results will be equally valuable and permanent. From every point of view let the missions in South America be promptly and adequately sustained.

CHAPTER VIII.

PRESENT NEEDS.

WHILE there are great encouragements, nevertheless much remains to be done in and for South America. As a matter of fact the conditions of the missions themselves compared with the work to be done are distressing, and compared with the opening opportunities are apt to be depressing to those who carry the burden.

The small number of missionaries and the inadequate equipment of the missions in buildings and various requisites show great lack of things primarily necessary. For example, many of the mission congregations meet in obscure rooms in buildings which are both unattractive and unfitted for public religious services, and yet they are expected to compete with great church edifices.

Even the work of foundation-laying in

the missions has not been completed, though the mission work has reached a position from which there may be a rapid advance.

Compared with what there was, there has been marked progress; but, as compared with what should be done, many things are greatly needed.

The first need is that the Protestant people of the United States and Europe shall more accurately understand South America. Little has been known, and less accurately, about this wonderful continent. Little information has been presented to the people, and even missionary conventions have been held without an address on South America. The people should be informed.

The second need is more money, and that to a sufficient amount, but this is likely to come when Protestant people in other lands appreciate South America's needs and possibilities. Their money will follow their thoughts, and their interest in South America will become intense when they learn the facts concerning its various countries. Missionary Societies should emphasize the needs of South America and vote more

money to meet them, and individual givers should get this continent upon their minds and consciences. Then both individuals and societies should remember that in this continent, and particularly in the centers, it costs more to live and carry on missionary work than in other missionary countries. These facts should be remembered and the missionary gifts should be proportionately large.

The third need is men, and the right kind of men to be missionaries.

Why do not more preachers ask to be sent to South America? One reason is because South America has been less advertised than other countries, and, because other fields have been presented to their minds, they turn to them. More should realize how much South America needs the gospel. Students in colleges and in theological seminaries should have their attention turned toward this field, and the pupils in the Sunday-schools should be told about South American missions.

The men needed in South America are consecrated men. They should be devoted to the work of the ministry. With the

call to preach and the opening opportunity they should have a strong conviction as to their duty. They should be self-sacrificing men, though the actual sacrifices may not be as great as they might imagine. They should be intelligent men with a fair degree of scholarship. They should be capable men. They should be men of action, and not mere dreamers. They should have ability to lead and power to push. They should not say *mañana*—to-morrow—but to-day and now. They should be good speakers, for a forceless speaker can not impress. They should be successful men. Men who are failures at home can not be expected to succeed in a foreign-mission field. The foreign field needs the best men. They should have a positive, personal, religious experience. They should be prepared men who know the gospel and have mastered a preaching theology. All other things being equal, the best educated men will have the greatest success, but some of the other things are more important than certain touches of mere educational polish. Some knowledge of at least elementary Spanish before he starts from home will

give the missionary a good start when he reaches the field.

The fourth need in South America missions is enough church edifices to house the congregations. A person bred in a Roman Catholic country is educated to look for a structure with an ecclesiastical appearance, and it is hard for such a person to regard a storeroom, a hall, or a little room in a private house, as a church. To get and hold such persons requires church buildings. They need not be extravagant, but they ought to look like churches.

The fifth need is the ownership of school buildings. In Roman Catholic countries the school is an important adjunct to evangelical work, for people who will not send their sons or daughters to a public service in a Protestant Church will send them to a good school under evangelical control.

The property question is exceedingly important. The ownership of Church and school property will save a large amount of money which every year is absorbed by rentals, will make the Church independent of Roman Catholic landlords and landlords

of every sort, and will convince the people that the mission has come to stay.

People are not likely to break away from fixed institutions to identify themselves with that which has an uncertain tenure. Hence they must be convinced that the evangelical mission is reliable and permanent. To produce this conviction is absolutely necessary, and nothing will produce it like the ownership of real estate. Land and buildings are tangible evidences, which are easily and quickly understood by all classes.

The sixth need is abundant provision for educating on the field young men who are called to the ministry.

There must be raised up a native ministry, but few men of this class can or should go to a foreign country for their education. Their preparation for the ministry must be made in their homeland. Theological seminaries of a modest sort should be established at convenient points, and, to insure their efficiency and success, there should be endowments to pay the professors and to support the students until they have finished their course, and also to meet other necessary expenses.

The seventh need is good and cheap evangelical literature in the language of the people.

The mission press may be made a great power for good. The people must be made a reading people, and to do this they must be supplied with good papers and helpful books. The printed page is a quiet but eloquent preacher, with more patience than is possessed sometimes by the living preacher with weary muscle and overstrained nerve, but both can work together.

To supply these books and papers, there is needed a literature fund that will defray the expense of producing, printing, and circulating literature for the masses of the people, and many of the preachers are too poor to purchase books and papers, and, ordinarily, and probably for many years, the sales will not pay expenses.

The eighth great need is that something unusually liberal should be done at once.

"Now is the accepted time" even for South America. Let the Church give largely at the present time, and the missions can be put in condition to need less in the fu-

ture. The situation in South America at the present moment is such that a large gift now will accomplish more than a much larger gift after awhile. "Now is the day of salvation" for South America. Now is the time for vigorous action.

CHAPTER IX.

WHOSE SPECIAL DUTY?

WHOSE special duty is it to evangelize South America? Who are able to do it, and who can do it most conveniently?

It is the duty of Protestant countries to do this work according to their ability and opportunity. Only the people of such countries can be expected to possess any disposition to introduce evangelical thought into other lands. All such countries may do something, and Great Britain and Germany have had such close and profitable commercial relations with South America that they owe to that land intellectual, moral, and religious aid. Great Britain, however, has India and other territorial possessions where heathenism and other false religions require her missionary effort, and Germany, likewise, has heathen possessions that need Christianization.

The United States of America has little territory of this character. The United States, therefore, is freer than any of these other nations to care for the South American field.

Further, the United States is related to South America more closely than any other great Protestant power. First, the United States is in the same hemisphere as South America, and the proximity of the United States carries with it a peculiar responsibility. It is only six days from New York, and only three days from New Orleans to the Isthmus of Panama, which is in South America, and faster steamers soon will reduce the time.

The relation of the United States to this southern continent is very close, and is becoming closer every day. The natural relation between the two continents of the Western Hemisphere was clearly perceived by American statesmen in the first quarter of the nineteenth century. They saw that the condition of the South American countries was of great importance to the United States, and, hence, the promulgation of the Monroe Doctrine.

The Monroe Doctrine is the political recognition of a responsibility of the United States toward South America because of its proximity and because of the ability possessed by the United States to aid. Logically, this interest should not be limited to the protection of the political independence of the South American republics, for back of the question of government are questions of morals, and back of morals are religious ideas. Crude or perverted moral perceptions among a people will result in bad government, no matter what may be the framework of the political system, and incorrect conduct and bad government will affect not only the country itself, but also countries with which it comes into commercial or international contact.

South America is an America, and what affects one America will more or less affect every America, and especially as means of communication become better. So conditions in South America will affect the United States of America, and wrong conditions in the southern continent must bring difficulties to the United States. It is there-

fore, to the interest of the United States to have an intellectually elevated and righteous South America.

As a nation the United States Government should not and can not intervene in purely moral and religious matters, but there are many ways in which a moral influence may legitimately be exerted.

What the government of the United States can not do, the Christian people of the United States may and should do in a friendly way. While the Monroe Doctrine is the assertion of national responsibility and purpose, the Protestant people of the United States should recognize, and, by their evangelical missions, practically admit and assert their special responsibility for the moral and religious welfare of the people of South America.

The Americas form the most important mission field for the Protestant people of the United States, and the greatest foreign mission field of all the Americas is South America.

The responsibility for the evangelization of South America will not and can not rest

upon the people of any other nation as it presses upon the people of the United States.

On the other hand, to the people of the United States of America, South America is open as it is not to the people of any other nation. South America is adopting American ideas. It caught its hope of independence from the North American Republic. From the United States it received the model for its constitutional governments. From the United States it has secured teachers and improved educational systems. So South America presents the opportunity, and the Protestant people of the United States possess the ability to enter and help. For the evangelical people of the United States there is no mission field so important and promising as South America. Nowhere else outside the Americas is the call of duty so strong and so pressing.

We have suggested an argument based on proximity. The United States is nearer South America than is any other Protestant nation. Let us strengthen the argument by the fact that the United States is actually

in South America, and is itself a South American power.

The United States is an occupant of South American soil. Its flag is there, its government is there, its civil officers are there, its courts are there, and its military and naval forces are there. It is there with an unending lease for which it has paid, and it is digging the canal across the Isthmus of Panamá for the benefit of the United States, for the benefit of Central and South America, and for the benefit of all the world.

On the Isthmian Canal Zone it is not only a power in South America, but it has become a South American power. So the argument from proximity becomes still stronger, and the evangelical people of the United States must give an affirmative answer to the old question, "Am I my brother's keeper?" and aid the people of the great continent to the south, and, particularly, care for the moral and religious welfare of the Isthmus of Panamá.

Again, it is the duty of the Protestant people of the United States to seek the moral and religious regeneration of South

America, not only for the good of the South Americans, but also as a matter of self-preservation for Protestantism in the United States.

Protestants in the United States flatter themselves that Protestantism is and always will be overwhelmingly strong in the United States, but, on the other hand, Roman Catholics boldly assert that they yet will become the controlling power in this nation.

Now, consider a few facts. The Roman Catholic Church in the United States has had its numbers greatly augmented by immigration from Europe, by the influx of French Canadians, and by the recently acquired Spanish territory. Now, compute the millions of Protestants and the millions of Roman Catholics in the United States. Then add to the Roman Catholics say fifty-seven to sixty millions* of Roman Catholics in Central and South America, and in addition to the one side add the Canadian Protestants, and to the other the Canadian Roman Catholics, and it must become ap-

*The population of South America, in 1900, was about thirty-nine to forty millions and of Central America about seventeen millions. Since then there has been a decided increase.

parent that Protestantism is not the overwhelming body in the Western Hemisphere that some have so fondly imagined.

What shall the Western Hemisphere be? Shall it be Protestant or shall it be Roman Catholic? If Protestants do their duty, it will not be Roman Catholic. If they fail to do their duty, it will be worse than a problem they will have to face. It will be a disaster of appalling proportions.

Roman Catholics are earnestly, diligently, and patiently endeavoring to weaken and destroy the Protestantism of the United States. They are so persistent and patient that they can wait a century or centuries to accomplish their purpose. Individuals may die, but the hierarchy and the ecclesiasticism continue. The very nature of the papal organization makes inevitable the effort to Romanize the United States and the whole Western Hemisphere. Romanism means war to the death against Protestantism.

So, while Protestantism must defend itself in the United States, it must also, in sheer self-defense, penetrate South Amer-

ica and spread evangelical truth and the Protestant spirit.

Romanists seek to convert Protestants in Protestant countries, and, consequently, debar themselves from making any valid objection to Protestant efforts to convert Romanists in Roman Catholic countries.

The Protestant people of the United States must spread evangelical Protestantism because it is right to do so, and because it is their special duty.

What shall be the moral and religious condition of South America is vitally important to the United States. It is mainly an American problem and Americans must work it out. For both patriotic and Protestant reasons the work must be done by evangelical Americans.

Other parts of the world should be remembered, but South America should not be neglected. Protestant missions in India are right and should be sustained. They are doing the work of the Christian Church and of the British Empire, to which it belongs, but Protestant missions in South America are doing, not only the work of the Christian Church, but also doing a vi-

tally important work for the United States and the whole Western Hemisphere.

South America is an America, and the greatest foreign mission field for the evangelical people of the United States is South America. South America is rising in importance and increasing in influence, and it is the special duty of the evangelical people of the United States to help make it a beneficent influence. Let them rise and do their part! Let the evangelical world remember and help South America!

DATE DUE

~~OCT 18 1991~~

~~MAR 09 1992~~

JAN 26 2000

278 N29

CLAPP



3 5002 00095 7360

Neely, Thomas Benjamin
South America, a mission field,

BV 2851 .N4 1906

Neely, Thomas B. 1841-1925.

South America

